

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

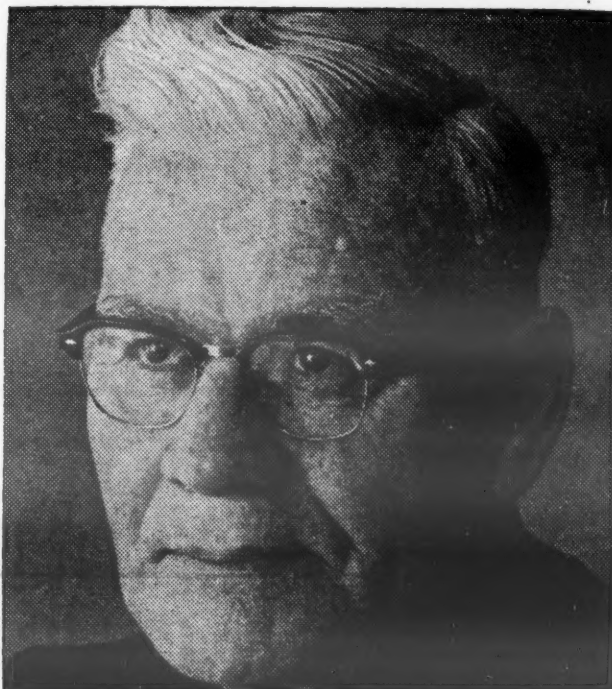
Vol. XI. No. 6.

VANCOUVER, B.C., JUNE, 1957



PRICE 10 CENTS

NEW HONOR FOR NATIVES



REVEREND PETER R. KELLY, D.D.

... official of the Native Brotherhood of British Columbia heads B.C. Section of the United Church of Canada.

Dr. Kelly Elected B.C. Church Head

A Native B.C. Indian—son of a Haida chief—has been elected president of the B.C. conference of the United Church.

He is Rev. Peter Kelly, D.D. of Parksville, Vancouver Island, a member of the executive of the Native Brotherhood of British Columbia.

It is the first time in the history of the United Church in Canada that an Indian has been elected to the presidency of a provincial conference.

Dr. Kelly is a full-blooded Haida Indian, born in Skidegate on the Queen Charlotte Islands.

He received his early education in the Skidegate village school and later went to the Methodist Church's Indian residential school at Sardis.

He spent four years teaching at his childhood school before enter-

ing the Methodist ministry. In 1916 he graduated from the Columbian

Methodist College in New Westminster.

"NEW DEAL" UNDER STUDY

A new way of life for B.C.'s 30,000 Indians is in the offing if Ottawa acts on recommendations made by a University of B.C. research team after two years' study.

The revolutionary plan that labels methods now used to administer Indian problems "50 years out of date" was prepared by a team of 20 headed by anthropologist Dr. Harry Hawthorne.

Recommendations in the 1,000 page report include:

1—All Indians should be given the federal vote and qualify for provincial votes in the same manner as whites.

2—Indians should have the right to buy liquor in stores and to drink it in their homes.

3—Indian band councils should have the right to levy local taxes on residence and property owners.

4—Indians should not pay federal taxes but they should pay provincial taxes no matter where they live.

5—Any person, white or not should not be prevented from living on reserves.

6—Indian probate courts should be considered for each agency. The courts should be composed of Indian members.

7—Indian officers should be used to police Indian reserves.

8—Stipendiary magistrates should be replaced with circuit magi-

(Continued on Page 3)

Dr. Kelly spent the first 15 years of his ministry doing work among his Native people in Nanaimo and Bella Coola. He then took over as skipper of the Thomas Crosby, one of the boats in the United Church mission fleet.

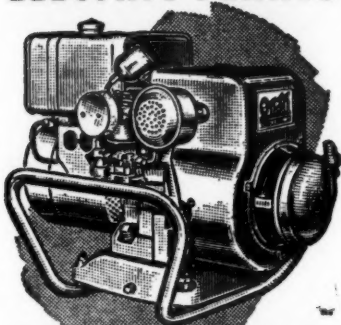
In 1947, Union College at UBC conferred the degree of doctor of divinity upon him. In 1952, he returned to Nanaimo where he has been serving ever since.

Since 1911, when he led an Indian delegation to Victoria to interview Sir Richard McBride, he has been champion of Indian rights. He has made many trips to Ottawa in an advisory capacity to the government, particularly during the years 1947-51, when the Indian Act was under revision.

Dr. Kelly is chairman of the Native Brotherhood's Legislative Committee, and he is also a director of the Native Voice.

He is married to Gertrude Russ, a Haida, also from Skidegate, and is the father of five boys and one girl.

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AS I SEE IT

Many Phases of Indian Problem

By REV. STANLEY CUTHAND

A new age has come about within the last century, and this has revolutionized our way of life and the entire economy has brought about a higher standard of living. All our people have been affected by it except a small number of Indians thinly scattered on these Western Plains.

The invaded have suffered silently on their reserves dying off during the period following the end of the buffalo hunting days until they started to come back in the beginning of this first quarter of the twentieth century.

But these are better days! There is better housing, social aid, family allowances, old age pensions, a better health program; there are farm loans for the Indian who wants to start a business, there are given opportunities for higher education. There is a slow process of integration in some of our schools.

What an opportunity for any Indian to make good! What is the reason they are behind the times? After all, the process of education has been here a long time!

So the argument echos from all concerned with the problem. Here is the Indian point of view as I see it.

First of all the White man has not been here very long. When the settlers came in we were hunters moving about on the great plains. There was only one thing to do, and that was to turn to farming. Trapping was no longer the means of livelihood. But we were not farmers and so it took a long

time to learn the new method. Many people did not try to make a success of it, and still nomadic, they went out to work outside the reserve, living on small game and wild ducks, as they moved about. Those who stayed sold wood to the

farmers and got by until they threshed their crops and some of them did not have too much that either.

My father was a successful farmer and we had horses and cattle.

(Continued on Page 6)

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Longhouse Officers Elected

These are the new officers for the next two years in The Longhouse. Regardless of geographical location, each member voted by written ballot. They were privileged to write in a name of their choice or vote for whom the committee suggested. When each president goes out of office, he, by our constitution becomes a director for three years. Thus, we retain Indians as directors and experienced men in the problems of Indians.

President	Chief Tinglitt (Frank Smart) Chippewa
1st Vice-president	White Bison (Tom Greenwood) Cherokee
2nd Vice-president	Chief Blackbear (Jim Passifume) Shawnee
Rec. Secretary	Mrs. Fastwolf, Onieda-Sioux
Cor. Secretary	Fire-Wind (Alice Lehner) Spanish-English
Membership Secretary	Tatanka (Don Halberg) Adopted Sioux
Indian Affairs Sec.	Little Mosquito (Irene Dixon) Menominee
Treasurer	Millie Rice, Iroquois
Historian	Chuck Cooper, White
Chaplain	Ska-ron-iate (Chuck Workman) Mohawk

The Longhouse has moved its location from a Park Fieldhouse to the Larrabee Street Y.M.C.A. There has been little news of the Longhouse the past few months and this is the reason. This detail work has been worked out by our Brother and Life Member, Al Cobe, Chippewa. The Longhouse was offered a room and FULL facilities of the entire Y.M.C.A. and NO STRINGS ATTACHED.

Some of the members of The Longhouse have been washing the rooms allocated to us, for re-decorating for these rooms are to be a NEW Indian Center of Chicago, Ill. These walls are to be painted with murals depicting Indian history by our Historian who is an artist and teaches art in the public schools here.

This Indian project at the Y will be under the supervision of Mr. Cobe, who, also teaches various subjects in the Y. This is for Indians and all are welcome. An open house will soon be held.

Max Dixon was united in marriage, April 13, 1957, to pretty little Lydia West, solemnized in church. At an early date this marriage will be done in Menominee tribal custom, at the new Indian Center of THE LONGHOUSE. Mr. Dixon is one of the Chiefs, or directors of The Longhouse.

—SKARONIAE.

NEW DEAL

(Continued from Page 1)

strates with legal backgrounds.

Members of the bar should act as prosecutors in rural areas instead of police officers.

10—Indian bands should set up corporations to handle band rights and funds. The corporations should ultimately become indistinguishable from limited liability companies.

The report, submitted to the government last spring, is still being studied by Ottawa.

More Aid Required Despite Coqualeetza Bazaar Success

By MRS. MABEL STANLEY
Vice-President, Coqualeetza Fellowship

The Coqualeetza Fellowship Bazaar of May 4, held in the YWCA at Burrard and Dunsmuir, was a success but far from what we require for the upkeep of the Coqualeetza Fellowship office at 422 Richards Street in Vancouver.

As a result, we appeal to you for donations and support as it is urgently required to carry on the work for our Native people.

Our Bazaar was opened by Mrs. W. G. Black and tea was poured by Mrs. Barkley, wife of Doctor Barkley.

Visitors from out of town included Mrs. Dan Cranmer of Alert Bay and Mrs. Slena Glennie of Campbell River. Also present were girls staying at the YWCA and their friends with Miss Theo Neel serving tea, and the girls from the Vancouver Vocational Institute.

Raffle prizes were donated by Mildred Valley Thornton (a Native scene); Mrs. Ellen Neel (totem); Lando's Furs (pair of Cowichan mittens).

To those who donated and to those who attended our bazaar, we thank you one and all.

Miss Beatrice Scow and Mr. Harry Hunt, both of Alert Bay, were in the 14th graduating class of the B.C. Bible Institute on April 13th.

On May 7, Miss Joy Lewis of Cape Mudge was in the graduat-

ing class of Nurses from the Vancouver General Hospital.

It is gratifying to have Mrs. Maisie Hurley and The Native Voice to work hand in hand with in our efforts for the Native people.

We are all happy for Mrs. Hurley in her planned reunion with her children in Vancouver in July. Among them is none other than Fred Hill, whom we have all heard on the radio. We trust we shall hear him while he is visiting our dear Maisie.

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Be on Alert to Protect Our BC Salmon Industry

ONE of the greatest problems facing British Columbia's Natives is that of the advance of industry and the growing demand for hydro-electric power.

Already we have had the Alcan development at Kitimat which has resulted in the flooding of thousands of acres, the snuffing out of trap lines, and the evacuation of many Natives from lands over which their ancestors roamed.

This development created great difficulties for the Indian people in this area and as yet they have not been properly compensated for their losses.

There are those who justify industrial "progress" on any grounds, who can see people lose their traditional means of livelihood and say they are merely unavoidable casualties of industrial development, as one MLA has termed them.

But we believe that while little is considered sacred these days, certain things are essential to British Columbia and the province's Native population.

Salmon fishing and canning constitute one of our great basic industries, which provides employment for thousands. And among those thousands are many Native people.

It can be said that in the coastal area of B.C., the bulk of Native employment comes from fishing and lumbering, but fishing is threatened by power developments on the Naas and Fraser rivers.

These power developments with their huge dams and immense reservoirs also spell flooding of more traplines, timber claims, mines, and destruction of that important source of food: salmon.

There are alternatives to power developments on such vital salmon rivers as the Naas, Skeena, and Fraser. Many B.C. streams bear no salmon and yet are potential power producers. The Columbia alone means more than three million horsepower, greater than what is now produced in the entire province.

Thermal power is now being produced in many parts of Canada at rates lower than those charged in hydro rich British Columbia.

Electrical energy is now being produced in Great Britain in atomic power plants and the outlook is for greater expansion in this field with costs becoming progressively lower.

Until research can find an answer to salmon and big power dams existing on the same stream, it is obviously common sense to do nothing that will endanger our B.C. salmon resource. All our Native groups should express themselves publicly on this question in order to thwart any plans which might be put into effect to the detriment of our Native population, and others who depend on the salmon industry and certainly to all British Columbians.

Junior Red Cross Profits From Its Indian Members

INDIAN children play a large part in the work of the Junior Red Cross in Saskatchewan, and the Society is richer for it.

The first Indian branch was started in 1916. The students made articles to pay their membership fees and in the fall went out stooking in the fields to raise funds for the Red Cross.

Red Cross was new to them. They had done much to help senior members from the beginning of World War I. At that time, this branch was the only Indian Junior Red Cross branch among 57 Junior branches then organized in the province.

Now, among 5,309 branches in Saskatchewan, there are 62 Indian branches in 73 Indian residential schools. The 125,000 Juniors work toward a common threefold aim: to promote health, to serve others, and to increase international understanding. The Indian branches tell the story of Indians on the prairies to Juniors overseas.

Somewhere in Europe there is a doll, dressed in fringed and beaded buckskin and resembling a "Princess of the Laughing Waters." She was given by the File Hills branch.

Friendship albums made by White Bear, Red Pheasant, Little Red River and Prince Albert branches have gone overseas to tell about the

A LEGEND

The White Water Lily

(Delaware Indian Version)

By BIG WHITE OWL, Eastern Associate Editor

ONCE upon a time, when this new world was young and fair, and there was no evil anywhere, a certain tribe of Lenni Lenape people (Delaware Indians) lived near a small lake in a very beautiful valley. By day they saw the sun reflected in it, and by night the ever-changing moon. Always, save when clouds came, one very beautiful star was reflected by the placid lake. And whenever the sun was shining brightly their world was filled with a glorious light; they could see so many interesting things in the water, and everywhere else. . . . But, one night, when the moon was away—their beautiful little star shone alone.

Now the Lenni Lenape people who lived on the land beside the lake loved the little star so very much they named it: "Alung-quah-ish," translated it means: "Beautiful little star." The little star up in the heaven was so moved by their love that she longed to be nearer to them, so she left the other stars up there in the sky and came down to Earth and she nestled herself in the heart of the mountain laurel, but the howling wolves and the grumbling bears frightened her so badly that she fled back to her sky place again.

Lo, it came to pass, she returned to Earth again, and she entered into the heart of a very sweet little flower maiden, who lived in the valleys and the fields, the little yellow daisy. But she found that her loneliness was now even greater and she was very unhappy.

All the time, while she was hiding in the heart of the little yellow daisy . . . the Lenni Lenape people who lived by the lake missed her radiant loveliness in the sky. So what did they do? They mourned for her. They prayed for her. They smoked the Pipe of Peace for her around the family council fire every night.

Then came a time, one very cloudy night, when everything was silent she bade farewell to the little yellow daisy and went quickly to the sleeping lake to rest her wonderful loveliness upon its placid surface.

Lo, the sleeping lake was suddenly ruffled by the jealous winds and the little star that came down from heaven was rudely tossed about by the fighting spirits of the waters and the winds. . . . But the little star spirit was very happy now, so she kissed the wailing wind, and to the angry water she cried: "O Water Spirit, please be still and listen to my song. Take me in your strong white arms and hold me close. I have come to stay with thee, and all things else upon the Earth, and I shall belong to thee alone, forever!"

When morning came, the sky blue water of the lake was covered with lovely snow white blossoms, and each one held a part of the beautiful star spirit that came down from heaven to be nearer to the Lenni Lenape people whom she loved so very much.

When the children of the land, the Lenni Lenape people, saw the lovely snow white blossoms, resting gracefully upon the surface of the sky blue water, they were very happy and in unison they cried: "Behold our own beautiful little star is now with us in the day as well as at night. Let us make an offering of thanks to our Kitchi Manitou (Great Spirit) for HE is very considerate and kindly to HIS children, the Lenni Lenape people."

Thus it was, out of the great darkness, out of the gloom and misery of utter loneliness, came the little love-flower, the white water lily, to remain forever with the children of the land, the North American Indian people, the First People, the Original People of the New World.

I HAVE SPOKEN.

In Loving Memory

Sir Michael Bruce, Eleventh Baronet of Stenhouse and Airth who died at St. Paul's Hospital, Vancouver, British Columbia, on May 26, 1957.

Crossing The Bar (Tennyson)

Sunset and Evening Star,
 And one clear call for me!
 And may there be no moaning of the bar
 When I put out to sea.

But such a tide as moving seems asleep,
 Too full for sound and foam.
 When that which drew from out the boundless deep
 Turns again home.

Twilight and evening bell
 And after that the dark
 And may there be no sadness of farewell
 When I embark:

For tho' from out our bourne of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crossed the bar.

—Maisie Hurley

past and present life of the Indians.

From Thunderchild branch went samples of beadwork and Little Red River juniors sent a beaded medallion. Almost 2,000 Indian children in schools with such names as Little Pine, Sweetgrass, Day Star and One Arrow, take part in Junior Red Cross work.

GREAT ADVENTURER

Sir Michael Bruce Passes

Sir Michael Bruce, Bart, Vancouver Province columnist, who was renowned in much of the world as a soldier and adventurer and locally as "the man who knows everyone," is dead at 63.

Sir Michael William Selby Bruce, eleventh baronet of Stenhouse and Airth, died in St. Paul's Hospital May 26 after a series of heart attacks.

He had lived in Vancouver three years, writing his colorful column "Mainly About People."

He served with nearly a score of British military units, was wounded six times in the First World War, and twice in the second; prospected in South American jungles; sailed around the Horn in a windjammer; wrote several books; helped Jews escape Nazi Germany; was once publicity director for the Odeon Theatre chain.

Sir Michael was born in Ensenada, Mexico, and was raised and educated in England. His baronetcy stems from the Canadian "Order of the Baronets of Nova Scotia," created in 1625 by King Charles I.

Sir Michael knew intimately many of the great names of the past 50 years—Lord Roberts, hero of the Boer War; Shackleton; Rupert Brooke, the poet; and was a friend of Gerald du Maurier, Anna Neagle, Herbert Wilcox, Sir Laurence Olivier, Vivien Leigh and Oscar Deutsch, the man who made the Odeon group into a national chain.

He was the brother of the late Nigel Bruce, of movie, radio and television fame.

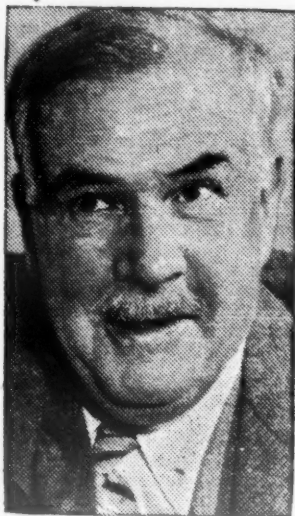
Sir Michael had been a columnist for the London Daily Mail, a London film critic, historian for Scottish societies, radio emcee and policeman.

In Vancouver he wrote a column for *The Herald* before coming to *The Province*. He found time for most cricket matches and all Scottish events and was a keen observer of military functions.

He wrote a tattoo for the army (it was presented here last year) and was a member of the B.C. centennial committee. His recent articles on the fabled Sasquatch were widely read and he was the first to recognize the plight of Christian George Hanna, Vancouver's "man without a country."

He is survived by Lady Bruce (Margaret); a son, Michael Ian, in Los Angeles, and a daughter, Corrina, in Vancouver, children of a former marriage, and eight-year-old Michael, Vancouver.

The eldest son, who served in the U.S. Marines in the Second World War, is heir to the baronetcy.



Haida Native Sisterhood Founded in February, '33

This is a report on the founding of the Native Sisterhood Branch at Masset, now Haida, British Columbia:

On February 21, 1933, a meeting of all the women was called to consider organizing a branch of the Sisterhood of B.C.

Mrs. William Matthews was acting secretary. A lecture was given by Mrs. Adams on the subject of organizing a branch.

Mrs. Rufus Abrahams moved that the said organization be formed and this was seconded by Mrs. William Matthews and passed.

Meeting opened for election of officers for year 1933.

Nomination for president: Mrs. George Jones nominated by Mrs. Rufus Abrahams, seconded by Mrs. Robert Bennett. Mrs. Henry White nominated by Mrs. Rufus Abrahams.

Mrs. Henry White elected president by votes. Mrs. George Jones elected vice-president by second highest vote.

Nominations for general secretary: Amy Abrahams nominated by Sophie Hill. Effie Yorke nominated by Martha Brown.

Amy Abrahams, 14 votes, General Secretary; Effie Yorke, 11 votes, recording secretary.

Nominations for treasurer: Florence Davidson nominated by Emily Parnell. Nominations closed by Lydia Jones, seconded by Amy Abrahams.

Florence Davidson elected treasurer by acclamation.

Officials for the year 1933: Emily White, President; Susan Jones, Vice-president; Amy Abrahams,

General Secretary; Effie Yorke, Recording Secretary; Florence Davidson, Treasurer.

Birthday of the Native Sisterhood of British Columbia Branch was celebrated on February 22, 1933, with a banquet in honor of the officials and members. By February 25, 1933, there were 80 members.

Haida Elects 1957 Officials

Native Sisterhood and Brotherhood meeting held at Haida (Masset) recently saw officers elected for the 1957 term.

For the Brotherhood, they are: Amos Williams, president; Peter Jones, vice-president; Hector Williams, secretary; Geoffrey White, treasurer; James Amos, Eli Brill, messenger boys.

In addition, Bill Duffus was elected shop steward.

Sisterhood officials are Emily Abrahams, branch president; Rose Davidson, first vice-president; Ethel Jones, second vice-president; Florence Davidson, treasurer; Mona Bell, general secretary; Marjorie Williams, recording secretary.

Shop stewards are the following: Emily Abrahams, hourly workers; Dorothy Bell, bone pickers; Mona Bell, piece workers, and Ray Hansen, floor manager.

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As I See It

(Continued from Page 2)

We butchered the fatted calf every winter. We had plenty, until the depression came and we went down, finally selling all the chickens as we had no feed for them. I remember my father talking to the bewildered chickens as they cackled, saying, "Chickens, you will be better off somewhere else, we have no feed for you. You will starve here if you stay." It was a sad day for me as I stood in the quiet chicken coop.

Why is it that we were not able to live like the White man in this land of plenty?

You cannot change the Indian way of life over night. In the old days, it was customary to share all the meat after a big buffalo hunt. So when we killed a fat steer there were always some relatives coming to visit us, and naturally we gave them some meat to take home.

Whenever there was a big dance, it was again customary to give something to the visitors from the other reserves. I saw many a good horse being taken away from our barn, given to some distant relative. There were also give away dances that lasted for three or four nights, and what fun it was to exchange things. We gave and we received and whatever was useful we kept.

Why do I recall these customs? It is this: our way of life tended to hold us back and that is why progress was so slow in adopting the "Whiteman's" way of life. The Whiteman stored things for his own use. To us he was mercenary and hard hearted.

This is only one phase of the problem. There are other reasons why we were slow in taking hold of the new way. But our give away custom is more compatible with the teaching of the Church.

"It is more blessed to give than to receive."

"Give alms of thy goods, and never turn thy face from any poor man."

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Tom Howarth's Projects Important to Province

The man who organized the trip of Chief William Scow to the coronation of Queen Elizabeth II while the Chief was president of the Native Brotherhood, is associated with two brilliant B.C. Centennial projects.

A recent issue of *The Star Week* reports that two of the more spectacular centennial projects are the product of the fertile imagination of a Vancouver invalid, Tom Howarth, who has been long a good friend of the Native people. Centennial officials have adopted his suggestion for the carving of the world's two largest totem poles by a crew of Indians headed by Mungo Martin of the Kwakiutl nation. His aides will include his son, and Henry Hunt, a Haida from the distant Queen Charlotte islands.

The king-sized toothpicks will be 100 feet tall, 30 inches in diameter at the top and 84 inches at the base.

Howarth's other idea is for a \$1,000,000 marine museum on Vancouver's Kitsilano area waterfront. Centrepiece in the display of marine oddities is to be a 104-foot-long ship, the RCMP patrol vessel, *St. Roch*. It will be remembered for its epic voyage of 1940-42 when it became the first in history to complete the Northwest Passage from west to east.

The city of Vancouver received the ship in 1954 as a gift, when it was retired from RCMP service. It was built by the Burrard Drydock Co. in this west coast metropolis when Tom Howarth was personnel director of the company. So, when the ship retired to "pasture" here, he sparked the organization of a *St. Roch* Preservation society to seek a fitting resting place for the ship.

Howarth sees, in the centennial year, an opportunity to find an appropriate showplace for the vessel. The Native Sons of Canada have

come to his help, and will try to raise nearly half the \$1,000,000 needed. The balance will come in the form of centennial grants from the city of Vancouver and the B.C. government.

Indians Praised As Top Workers

PORT ARTHUR — Two Ontario wildlife management officers told a fur advisory committee meeting here recently that "it is absurd and wrong to think of Indians as bums and as a people who do not know how to work."

C. Currie and T. Batchelor, wildlife management officers of Sioux Lookout, Ont., in a brief presented to the committee, said "the Indians are the greatest workers the country has ever known."

The brief said that the small financial returns the Indians got for trapping, hunting and commercial fishing, was contributing to the development of mid-winter idleness and lack of ambition. (submitted by Big White Owl.)

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Entries Invited In Beauty Contest

Nominations are being accepted for the Annual Miss (Indian) America Contest held in conjunction with All-American Indian Days in Sheridan, Wyoming. The gala event takes place August 2, 3, and 4.

Canadian Indian beauties are invited to enter the contest, according to word from F. H. Sinclair, secretary-manager of All American Indian Days who reports that entries have already been received from Alberta.

Entry blanks can be obtained by writing Mr. Sinclair, secretary-manager, at Sheridan Press Building, Box 1267, Sheridan, Wyoming, USA.

Girls must be between the ages of 16 and 26 and must be more than one-half Indian blood. All those interested are urged to write now for entry blanks.

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